

Reparar, Curar, Cuidado? Primeiras reflexões

Aula 7 - 26.10.2023

**FLS-5584: Cuidar, Reparar, Curar: Novos Conceitos para Urbanismos
Sustentáveis**

Profa Laura Kemmer

Escobar, A., 2022 Sobre o Metrofitting Ontológico das Cidades

Recuperar a nossa capacidade de habitabilidade terrestre (Martínez Espinal). Territórios 'rurbanos'. A visão de Martínez de 'rurbanização' é baseada na noção de que "habitar é viver em comunidade, construindo e sustentando um ambiente" **A luta contra o terricídio nos convida a imaginar mundos diferentes, propícios à reconstituição de toda a rede da vida, à sustentação dos territórios e das formas comunalizadas**



Achille Mbembe sobre Planetary Habitability

<https://www.youtube.com/watch?v=d1AKvMN5ock>

10:10 - 21:30

Perguntas:

- 1) Quais as diferenças entre os entendimentos de „habitabilidade“ entre os dois autores?
- 2) Pensando a partir destes autores, como podemos entender a relação entre design e curar/reparação (planetária)?



„Thompson, V.E., 2018. Repairing Worlds“

Turning to the ‘black Mediterranean’ and the crisis of Europe (instead of calling it a refugee crisis or crisis of migration): African people rendered migrants and refugees, fleeing their homes and countries of origin from socio-economic deprivation, climate catastrophes, military dictatorships or state and extra-state persecutions because of political convictions, religious beliefs, sexual orientation or gender expression – postcolonial conditions that are also heavily linked to the *longue dure´e* of European enslavement and colonialism – are not only being fugitive but also and moreover desire freedom and a good life.

„Thompson, V.E., 2018. Repairing Worlds“

Mbembe thus redirects reparation from its overemphasis on the past to a transtemporal politics of care: caring for the being and matter of the world one inhabits.

..

Turning to the African archive, also understood as a ‘lived archive’ (Mama, 2018), the everyday struggles for land rights and for an ethical engagement with land, often pushed forward by African women’s movements, provide crucial examples of the politics of care as reparation.

...

Turning to the African archive, also understood as a ‘lived archive’ (Mama, 2018), the everyday struggles for land rights and for an ethical engagement with land, often pushed forward by African women’s movements, provide crucial examples of the politics of care as reparation.

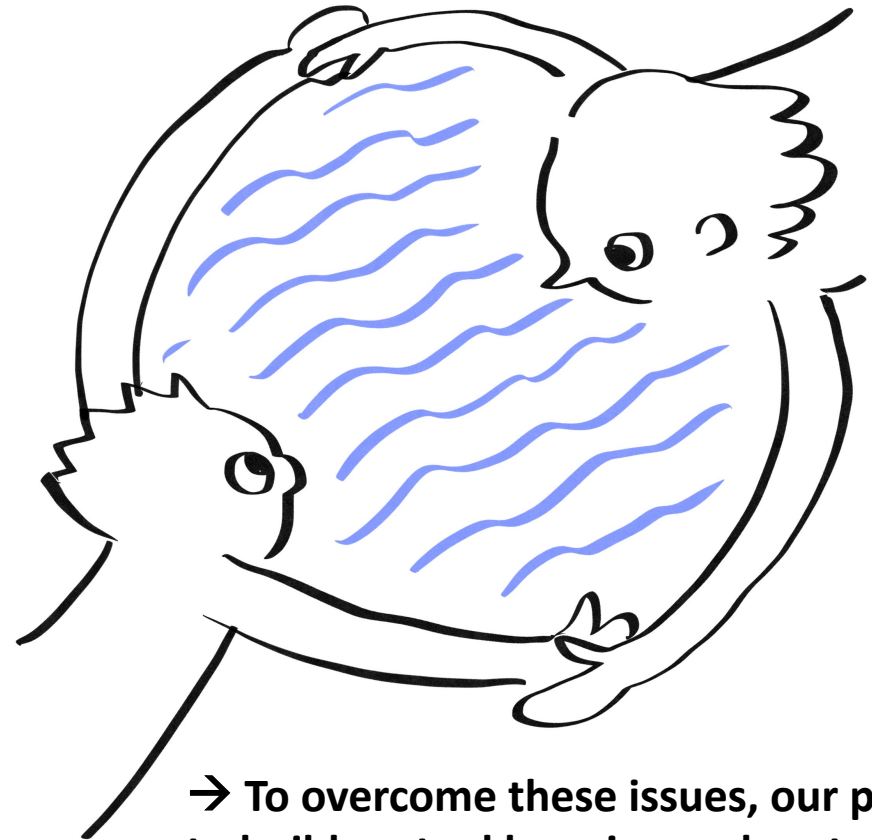
„Thompson, V.E., 2018. Repairing Worlds“

As many contemporary movements depart from and simultaneously transform black and anti-colonial historical social movements, become more inclusive and democratic in terms of organizing structures, pay more attention to intersecting and multiple positionalities, develop strategies for care and support against neoliberal tendencies, and work towards an intersectionality of struggles (Davis, 2016), they enact the concrete politics of reparation that Mbembe and Goldberg so powerfully speak about.

Based on the concepts of Ubuntu philosophy and indigenous knowledges and practices, restorative justice concepts focus on healing and care instead of the reproduction of harm and punishment, as in criminal law and criminal justice systems.

Designing with the Planet. Connecting riparian zones of struggle in São Paulo, Jakarta, and Berlin

- canalised waterways and their aquatic ecosystems evidence the toxic legacies of urban expansion, coloniality, and capitalist extraction.
- collectives in these cities are experimenting with novel ways to live with the degraded urban waters by generating new knowledges and devices for “planetary healing” (Escobar, 2022).
- self-organised urban experiments tend to be precarious, often operating in isolation and with scarce material resources:



→ To overcome these issues, our project aims to build mutual learning and mutual aid between three urban riparian zones of struggle.

Multispecies Correspondence: Design Speculations for the Planetary

What does it do to the possibilities for future urban space to rethink spatial design as a mode of correspondence between urban bodies of water in a Planetary age?

Where urban design has always referred to both the product and creative processes of planning and organising Modern infrastructures of urban spaces; roads, buildings, grids and the like, we suggest the notion of correspondence invites us to speculate on the radical interdependence between watery bodies, both human and nonhuman that flow between and leak across all sorts of boundaries, spaces and scales.

In contrast to Modern modes of design and planning shaped by multiple binaries, with the concept of correspondences we will be guided by a relational, reflexive, feminist, anti-individualist, multispecies, anti-colonial, decentred design ontology that celebrates, amongst others, practices of repair, healing, justice and care-ful criticality.

Such feminist posthuman(ist) correspondences are simultaneously material and discursive such that during the semester you are invited to (re/un)design both ways of thinking urban water bodies and the material devices and their rituals which allow for correspondence between the cultures of nature that constitute them. These design speculations situated in specific hydro-stories ripple out from watery sites in Berlin along the Panke, Landwerk and Treptow canals and make fluid connections with riparian correspondents in São Paulo, Brazil.



